

The Latter-Day Saints' MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

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LETTER FROM ELDER ORSON HYDE.

St. Louis, August 5th, 1847.

Dear Brother Spencer,—Last evening I arrived in this city, direct from my residence among the Indians. I hardly feel like a white man, but will try to write as intelligibly as I can. I left my house on Tuesday, the 27th ult. My family were all well except my little son, he was ill with teething, &c. Your family were all well a few days ago. I called on them and learned that they were in good health, and getting along as well as could be expected. I have helped them some, and shall not see them suffer. The means you sent by me, I informed you in a previous letter, how they were disposed of.

I received your letter on the night before I left home, but came off early next morning in haste, and forgot to bring it with me. I have forgotten its date, and can only allude to its contents from memory.

I have come down into the *land of civilisation* to attend to some business, and as I am now where letters can be mailed and sent any where, I most cheerfully embrace the opportunity of writing again to Old England, to one whose elevated station in the celestial organization, with a course of life hitherto honouring the same, entitles him to the sympathy and respect, the confidence and good-will of God and of his servants.

Elders Pratt and Taylor, with a company of nearly 600 waggons, left the Horne on the 21st and 22nd of June last, to follow up the pioneers. In coming from the Bluffs to St. Joseph's, about five days ago, I met five of our battalion of soldiers returning. They came to fort Laramie, from Purbelo, in company with about 150 others. When they arrived at fort L. the pioneers had passed about one week before, but brother Amasa Lyman was left at the fort with a message from the Presidency to the soldiers when they arrived, (as the express had arrived at the fort announcing the march of the soldiers to that point). Upon their arrival at the fort, the soldiers, all except these five whom I met, went on with brother Amasa after the pioneers. A small party from Oregon overtook our five returning soldiers. They met our pioneers beyond the "south pass" in the mountains. All well. Brother Brannan had come on to fort Hall to meet the pioneers, to report progress, &c. 'He will undoubtedly meet them in the mountains. This will be a "God send." The other 350 soldiers are discharged in California. Thus the great country will have been explored by our people, and a representation from all our squads and exploring parties, through the providence of God, are all likely to meet a majority of the Twelve with other authorities among the pioneers, in a grand council in the vallies of the Rocky Mountains. God be praised! His own spirit laid out the work, or else it would not have come together thus, without the "sound of axe or hammer."

Our crops in the Indian country are surprisingly good—great—and extensive. The land fairly groans under the burthen of corn and other products that wave over its surface by the western breezes. One week ago last Sunday, I preached at

my encampment, to a large congregation, with much liberty and power. Eight new members came forward for baptism. They had followed us into the wilderness, and the solitary place was glad for them. Amidst the waving grass on the Prairie, which was more than waist high, we drove our horses and waggons near the place where you and your brother were encamped last year. There the boys had dammed up the water from a cold spring, for the purpose of bathing. The pool was about three rods in length, one rod wide, and the water from three to ten feet deep—a cold and pure fountain. This was a glorious day to us. People are following us up and being baptized all the time; in fine, all things are going well among us. I send you enclosed a slip from the "*People's Organ*" of this day, concerning California, &c. This will be interesting to you. Brother Pratt's and Taylor's company of emigrants were within 150 miles of fort Laramie on the 17th of July, all well and doing well. I have preached and held conferences for an extent of fifty miles on both sides of the Mo river, this spring and summer—have had good health—and have laboured with my own hand. I have a field of fifty acres, firmly fenced, with nearly six thousand good oak and hard-wood rails. About thirty acres are broke up and in cultivation. I was never so heavy in my life as now. This country and climate agree with me. I have a good garden of an acre and a half which now produces all sorts of vegetables in abundance, and a finer lot of vines you never saw. Melons of all kinds in abundance. I could almost wish you and yours here to help me eat them, and what makes them all a little better is, they are the products of my own labour. The Lord be praised for the health and prosperity that he has given me! I have my hands full, I do assure you; and if I had a dozen such men as yourself, I could find ample business for all.

When the Twelve return, you will be timely advised concerning emigration, and I hope the Saints will be patient a little time longer. All things are working well here, seemingly. And if they work well for us, it will be well for the Saints in England. I have come down here as a "resting spell" for about an hour, to give counsel to the Saints in St. Louis, and also to attend to some business with the trustees in trust at Nauvoo, and it is not impossible but that, when I want a whole day to rest, I may run over to England. Be this as the Lord and my brethren will. Tell Capt. Dan Jones that Zion's colours are nailed to the top-mast, and wave proudly over the son's of Joseph, which lights up their dark visage with a ray of hope that the "day spring from on high hath visited them." My best respects to him and to his family, and also to the Welch brethren and sisters over whom he is called to preside. May Heaven's choicest blessings rest upon them, and his favour distil, like the dew of Hermon, upon the Cambrian hills, or like the dews that descend upon the Mountains of Zion. Oh! there is Scotland too, and brother Richards, and a thousand more just as good. God bless them. I have not the thorn and thistle, but I have the plaid-de, and the thistle, and the bonnet also; and then there is Old England too; and though lion-hearted, *the Queen reigns*. God favour her sons and daughters, and give plenty of potatoes to Ireland. I have just come from the Indians where they talk curiously; pardon my eccentricities.

Brother Franklin, I understand, is gone to Wales, for the good of his health. I am truly sorry that his health is poor, and hope that he is now well again. My kind love to him. His wife, I believe, is well, and also Samuel's wife. Brother Jacob's wife is well, and I think all the families of the Elders in England. My kind love to brother Wheelock. I shall expect him to leave for the Camp at winter quarters, about the 20th of January next, and hope he will make his calculations to come from Liverpool at about that time by way of New Orleans. I wish to be kindly remembered to all the brethren from this country, and to all our good friends and brethren in England, Scotland, and Wales. I pity the condition of the poor, and feel to say, God deliver them.

How peaceful is the hour of death,
When purity the heart sustains,
We gladly fly from mother earth,
To dwell on the celestial plains.

With kind remembrance, and distinguished consideration, I have the honour to
subscribe myself your brother in Christ,
ORSON HYDE.

LETTER FROM ELDER W. I. APPLEBY.

Recklesstown, Burlington Co., N. J., U. S. A., July 31st. 1847.

Dear Brother Orson Spencer,—Your letter of June 5th came to hand to-day, together with the twelfth number of the STAR, with which I was much pleased, especially your letters to the Rev. Mr. Crowel, which, I consider, invulnerable. It makes my heart rejoice always to hear from my brethren, and the prosperity of the work of God, especially those who labour “in word and doctrine.” Although you are not personally known to me, “yet not having seen I love” because of the gospel; for those who have embraced that, and walk therein, whenever they hear from each other, they hear from a brother, and when they meet, they meet a friend.

I shall endeavour to attend to your requests, as stated in your letter, immediately (or within a few days), and derive all the information in regard to the same that I can, and whatever intelligence I receive, I will duly inform you by the earliest opportunity.

As it regards the STARS, we would be much pleased to have them regularly sent here; indeed, there has been quite an inquiry by the churches for them where I have travelled. I was about writing to you, to have you send them to me. While Elder Hyde edited it, he sent them over regularly to me. I sold about twenty dollars worth for him in a short time in Philadelphia, &c. If you would send over in future about two hundred of each number, as they are published, I think I could dispose of them to good advantage—perhaps better for you than a regular subscription. I can remit the returns to you in Liverpool, or deposit the same with some trusty and worthy one here, (provided I should go to the camp the coming fall, which is not improbable), which will be optional with you. You will please direct the STARS, (one-half to Elder Rogers, the other half to me), care of Mr. David's, No. 142, Spring Street, New York. Elder Rogers is the Presiding Elder of the Church there, and perhaps I might be in New York when they arrived, or if in Philadelphia, they could be sent on by express to me; if directed to this place, it might be weeks, perhaps, before I received them.

I have at present the charge of all the churches in the Eastern and Middle States committed to my care. I returned a few days ago, from a tour of near two thousand miles, since last April, through the different states, visiting, counselling, organizing, &c., and setting the churches in order to the best of my abilities. I can truly say that my heart was made glad, and my soul to praise my God, for I do not believe that ever the churches in the East here, were in a better, or as good, a situation as at present; peace, love, and union reigns, as a general thing, throughout; to hearken to counsel, and to emigrate as fast as they can command the means. Several have already disposed of their farms, for emigrating in the spring; others are preparing. Strangism is dead and buried, and I think it will take more of the power of the priesthood than Strang or all his followers are in possession of to resurrect it. J. C. Bennett, I understand, has left him and W. Smith, also. William wants to return to the church again. But why should I waste time and paper, and exhaust your patience to write about such a man as J. Strang, he will do his work, (which is a short one) gather out the tares, and as the revelation says concerning him, “his spirit and ambition will soon fail him, and then he shall be called to judgment.” It must needs be that evil and ambitious men will rise to lead away the flock, if they possibly can, but all those who have been faithful, and retained the Spirit of God, after having received it, know the voice of the good shepherd, but a “Strang-er” they will not follow.

I have heard from the Camp some few weeks ago; they were getting along very well, considering all things, and in good spirits, as also the pioneer company, which left in April; likewise our brethren in California. Thus we see the work of God is rolling onward, every moment accelerates its speed. Zion is rising and spreading in power, and ere long will be the terror of kings. Wisdom, light, and truth are hers; under the direction of her God has she been established, and events are rolling onward that an ungodly generation will yet have to acknowledge, and that by compulsion, that such is the case. But the world knew not Jesus—neither did it know his prophet Joseph—neither does it know the “Twelve” at present on the

earth; and especially their president, the "Lion of the Lord." But, dear brother, there is a day coming when they shall be known, and what Saint of God is there that cannot rejoice in what they have embraced. Praise him for the past—thank and adore him for the present—and press forward with an eye single to his glory for the future—to crowns, thrones, principalities and powers—to eternal life. Oh, joyful sound; although perplexities, grief, persecution, privations and exile be our lot, yet, in the strength of Joseph's God let us persevere until the race is over—the battle fought, and the victory won; and while the destroying angel is making the stormy clouds his rumbling chariot, scattering death and pestilence on sea and land, and stirs up nation against nation, to bathe their swords in each others blood; let us consider this is but a prelude to that dreadful time, when "men shall seek death and shall not find it." But there remaineth a "rest" for the people of God, and while distress and perplexity of nations are moving onward, the star of hope is bursting through the parting storm-clouds, and shedding its beams of glory and heavenly rays around a despised but chosen people.

My unfeigned respects to brothers F. D. Richards and Samuel, Martin, Sirrime, and indeed, to all, and receive the same to yourself. May God, our Heavenly Father, bless you, and all his servants and people, forever and ever. Amen.

In haste, I remain,

Your brother and fellow-labourer in Christ,

W. I. APPLEBY.

LETTER FROM L. N. SCOVIL AND M. SIRRINE.

388, Hudson Street, N. Y., August 12th, 1847.

Beloved President Orson Spencer, and F. D. Richards, Counsellor,—Through the mercies of God we are yet alive and well, and we feel very grateful to think that we are once more permitted to set our feet on our native soil, and it gives us pleasure in writing to you, knowing the anxiety that is in every true-hearted Saint in the British Islands, to hear a few words from this land, relative to the building up of the kingdom of God.

We had a good passage, but were just five weeks at sea, arriving at the quarantine ground on the 9th instant, the next day landing in the city. When we had been four or five days at sea, the wind began to blow from the west, which continued for three weeks, during which time we made but slow progress on account of tacking ship so frequently. We experienced three very heavy storms, so heavy indeed, that the Captain remarked he had never experienced such at this season of the year. During the first storm a fire broke out in an adjoining apartment to ours, which created great excitement among the passengers, and never until then did we see so fair a specimen of men doubting the veracity of a God which they pretended to believe in, for there were two Methodist preachers on board, and they appeared more uneasy than any of the rest, and frequently came to us to talk about the dangers we were in, which plainly showed that they had no confidence in their God without body or parts, whilst our company were as merry as larks, for we trusted in Israel's God, who is ever as ready to protect his Saints on the sea as on the land, for we are his people and endeavour to do his will, and felt satisfied that we had the faith and prayers of the Saints in Europe and America to sustain us.

We took the north route to the north of Ireland, and went as far north as 58 degrees N. L., therefore it was very favourable for our company. There was but little sickness on board, and only three deaths. Our party had unbounded influence on board the ship. The captain, and first and second mate showed us every respect that we could ask. They requested us to preach, and we did so. The captain read the Voice of Warning and made many enquiries about our principles, and wished to form a further acquaintance with our people; he is a gentleman, and so is his son, who acted as second mate. They often said we were the most comfortable of any on board the ship, for peace and union prevailed with us, and, we thought, as much as ever had existed in crossing the sea. Our company was organized in a proper manner, appointing brother Scovil as president, and brother Sirrime as coun-

sellor, and brother Huntington as steward, who made every arrangement about our cooking, and carried it out to the satisfaction of the whole company. We recommend the Saints who think of emigrating to New York, to come by the *Empire*, with Capt. Russell, for it is a noble ship a good sailer.

When we arrived here we met with Elder L. O. Littlefield, who is on a mission to Europe with documents from the Twelve, and he says too large for post, with many letters for different elders. I got two from my wife, one was directed to New York and the other to England. My family were all in good health, at present they are about 18 miles above Council Bluffs. My wife had been sick several months, and my three eldest children, but all have got well (I write this for the benefit of all those who may wish to know of their welfare, as it had been so long since I had heard from them.) Brother Littlefield tells me that your families are all well, and all the friends of the American Elders that are in camp. He says that peace and union prevails, but he will tell you all particulars when he arrives. He has been here but a short time, and had gone to work for means, but we told him that he must not stay to work, but go direct. He came this evening, and said he had no money, when we told him, if he made up his mind to go, that the Lord would put it into the heart of some person to furnish him, and before he left here, brother D. S. Hollister, who came from Philadelphia to-day, gave him ten dollars towards it, and now he says he will only work this week.

Brother Hollister says that the Saints are doing well in Philadelphia; he had heard from the west since brother L. O. Littlefield left, and says that Emma Smith is selling off her effects to go to the camp. Brother G. D. Grant is preaching in Mo. Brother W. W. Phelps is now in Boston, and expected here soon; he is making arrangements about a printing press; I expect to see him soon. * * * There has been a great battle at the city of Mexico, which has surrendered to Gen. Scott. It appears in the papers that Samuel Brannan is at Fort Hall, or was in June.

Brother Sirrine has gone to Newhaven to day, and left me to finish the letter. Brother Crump and family went to Philadelphia yesterday. There are thirteen of our company stopping at the above address—a transient boarding house and very cheap and good. Brother Jacobs's health is quite good now; in fact, all of us are in good health and spirits. Brothers Jacobs and Huntington will go on near Buffalo in a day or two, and I intend to go next week by Philadelphia, and make my way to the camp as soon as possible. My wife tells me that brother Brigham told her that I should be at home this summer without fail. Probably brother Phelps will write to you and tell you things that I cannot. * * * *

The Church in this place is rather at a low ebb, but we have roused them up, and the prospects are more favourable. Brother Miles, who went with a company in the spring to St. Louis, has returned to Brooklyn, and but three of the company went forward to the camp, the rest remained at St. Louis, for the counsel was only for those to go forward that could provide for the expedition to the mountains. Brother Appleby is in Philadelphia, and brother Hollister says that they have got all there back into the church that are good for any thing who had previously joined Strang. Every thing seems to be moving on well as regards the church and the prosperity of the same. We shall probably write separate letters as soon as circumstances will permit.

Please give our best respects to enquiring friends, and may the God of peace be and abide with you all, is the constant prayer of your fellow-labourers in the new and everlasting covenant. Yours, while eternal life remains,

LUCIUS N. SCOYIL.
M. SIRRINE.

EIGHTH LETTER OF ORSON SPENCER TO THE REV. W. CROWEL, A. M.

Editor of the Christian Watchman, Boston, Massachusetts, U. S. A.

Reverend and Dear Sir,—In this epistle I shall endeavour to set before you a description of the person, abode, and character of the true and living God. In so doing I trust it will not be imputed to arrogance if I borrow my apology from the

language of St. Paul:—"As I passed by I beheld an altar with this inscription, 'To the Unknown God.' Whom ye ignorantly worship, him declare I unto you." The people of Paul's day had for several generations been unaccustomed to receive revelations from the true God, believing, generally, that revelations from God had ceased with Malachi. They supposed that the canon of scripture was complete long before their time, and they considered that the great law-giver, Moses, had established an immutable code of laws and government, suited to the condition of people of all ages and circumstances whatever, to the end of time; and the Jews, to this very day, entertain the same opinion. Labouring under this most blighting and soul-darkening opinion for several centuries, without the light of any new revelation, and without the aid of that immediate inspiration which attended Moses and the prophets, their foolish hearts became darkened as a necessary consequence. Inflated with pride, and a false but sincere reverence for the scriptures of a previous age, they became a conspicuous and warning example to this generation, of ignorance not only of the scriptures, which they carefully memorized, but also of all the essential attributes of the person, character, and doctrine of God.

Now, sir, during the long period of sixteen or eighteen hundred years, in which the light of immediate revelation has not shone, the religious world have fallen into similar and even far greater darkness. The true and living God is not known as I shall proceed to show. The religious world have an abundance of zeal for God, and diligence in spreading the scriptures and their missionaries over the face of the earth; but, alas! the God they profess to worship is an unknown God, and this ignorance of God is the legitimate consequence of not having immediate revelation from him, during a *long* period of near eighteen hundred years; and unaided by the spirit of inspiration, the ancient scriptures have become a dark and obscure book—their import has been warmly debated by a thousand learned disputants, without any prospect of approximation to unity. A very general conviction concerning the character of God now is, that He is a Being without body, or parts, or passions. A greater absurdity cannot be furnished in all the annals of heathenism. Even images of wood, and brass, and stone are scarcely more remote from the picture of the true God than the theory of a passionless, matterless God—an inconceivable sort of chaotic being, that is without form, or void, or dwelling place! a being whose circumference is everywhere, and his centre nowhere!

Another theory concerning God, that is entertained by Jewish Rabbies, though of an opposite character, is not much more extravagant than the common orthodox theory, viz., the Rabbies suppose that God is a Being of some "*millions of miles in length*." Again, the popular notion of modern Jews, as expressed in a recent number of the *Jewish Chronicle* is, that the almighty God is a Being of such infinite dimension, that He cannot *condense* himself sufficiently to speak to men, or be tangible or visible by mortals. Accordingly, when he gives revelation to men, He creates a fictitious or imaginary messenger, through whom he communicates his will, and this messenger has no real existence in the eye of God, and *only* in the momentary perception of the person addressed. (See *MILLENNIAL STAR* No. 15, also *Jewish Chronicle*.)

From the foregoing it may be seen how grossly ignorant both Jews and Christians are of the person of God, the Creator and Saviour of the world! All this, too, in an age of the world, boasting of blazing light! of a millennial dawn! of the unparalleled march of improvement! but alas! the very God and Father of us all, who ought to be *truly* known in order to be rightly worshipped, is regarded as the most insensible (a God without "*passion*" must be insensible), and irrational, and unattractive, as to form, of all beings that can be conceived of; and the most surprising feature in all modern theology in an age of sanity is, that this notion concerning the person of God, is deducible from the scriptures of the Old and New Testament. The New Testament tells us most unequivocally what kind of person God has, and whether he is a Being having both passion and physical form. It tells whether he can be so "*condensed*" as to speak to men, and be seen of them, and talk to them face to face, as a man talks to his fellow man. The New Testament declares that in Jesus Christ dwelt the "**FULNESS OF THE GODHEAD, BODILY.**"

Now if the Godhead dwelt in the body of Christ, then it is certain that God is

not without a *body*. But He has a *body*; and what is His *body* like unto? The New Testament tells us what his *body* is like. It is so nearly and exactly like unto the *body* of Christ that there is no difference. Paul says, that Christ was the "*express image of his person*." It is then beyond all dispute that the *body* and person of Jesus Christ and the Father are alike. Language cannot express the similitude of the Father and the Son in plainer or stronger terms. Then if we can show from the New Testament what kind of *body* or person Jesus Christ had, we can also tell what kind of *body* the Father has, because they are alike. One is the express image of the other. If one has a *fleshy material body*, the other has the same. If one resembles in stature the seed of the woman, the other also wears the same resemblance. If one can be so "*condensed*" as to speak and walk, and feel and act like a man, the other can do the same. If one wearing a *body* of flesh and bones, in all points like unto his brethren, is capable of holding all power in heaven and earth, and also of displaying the brightness of celestial glory, the other can do the same in a similar *body* of flesh and bones. Well, now, what kind of *body* or person had Jesus Christ which looked so much like the Father's person? Was it an airy, invisible, evanescent, mystical *nothing*, which some would denominate spirit? No, by no means; very much otherwise. Harken now, my dear sir, and all ye readers, that have an honest desire to *know* the living and true God, and Jesus Christ whom he hath sent, in order that men might know from the person of the Son what is the personal appearance of the Father. He, *the Word, was made flesh and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.*" Jesus had a *fleshy form* like the seed of Abraham, and being begotten of the Father he partook of his likeness. Men beheld his glory in human form, and Paul says that his glory was the glory of the Father. It appears from the conduct of some of his disciples, that they, like sectarian churches now, were tinctured with the idea that Christ, after his death and resurrection, was purely and exclusively a *Spirit*; but he tells them to handle him and see that "*a Spirit has not flesh and bones as ye see me have.*" And he eat and drank with them as aforetime with his resurrected *body*, and afterwards ascended up from their midst with the same bloodless *body* into heaven; and in like manner will he come again.

Thus, sir, the notion of a God that is exclusively *Spirit* without bodily form, was banished from the minds of the disciples that saw the bodily image of the Father in the person of the Son after his resurrection. From heaven he will come again in like manner, and every eye shall see him and they that have pierced him. But the popular God of modern times, that has no *body* or parts, cannot be seen. But, sir, this popular God that has sprung into fashion, since the age of revelation, has no resemblance to Jesus Christ, who has both *body* and parts, and is the exact image of his Father. Jesus Christ declared that he could exercise all power in heaven and earth while he was in the *body*. His Father could do the same, because they were alike. It required no extraordinary *condensation* of the infinity of Jesus in order to reveal himself to men, or in order that men should behold his glory. But we have other proofs that the person of God the Father is like the bodily form of Christ's resurrected person. God has declared that man is in his image. Man was created in the image of God, and in the likeness of God. And the *bodies* of holy men are destined to be like unto Christ's own most glorious *body*; that is as much as to say that they are like the *body* of Christ in the heavenly state.

If the foregoing, and many other similar passages of scripture, do not go to show that the Supreme Being bears a personal appearance like unto the person of his Son, and consequently like unto any other resurrected *body* of a righteous man, then we are in a labyrinth of doubt how to interpret the most plain and unequivocal language. If the language of scripture does not bear me out in the conclusion that man is in the form of God, then there are no infallible way-marks or criteria by which I can safely interpret scriptures. And the votaries of Vishnoo have as good scriptural reason to believe in their theory of deific annihilation, as others have to believe in a God without *body*, or parts, or passions. The scriptures plainly deny both theories, as they do that God is a person some millions of miles in the height of his stature. Common sense cannot grasp the idea of any being or thing whatever that is without *body* or parts. Even the most subtle and

refined spirit conceivable, is a *material* existence as far removed from immateriality as the east is from the west. Now, sir, suffer me to entreat you to abandon all such crude theories concerning God, which are as baseless and unscriptural as the most extravagant vagaries of the heathen, and confine your faith to the simple, obvious testimony of Jesus and the prophets. And remember that this is not a subject of little importance; for it is written, that, *to know God and Jesus Christ is eternal life*. No man can understand the import of eternal life, nor how it is secured to believers, that does not *know God and Jesus Christ*. In God and Christ is eternal life. This life is not barely the perpetuity of existence, for even the wicked exist for ever, but it is called in scripture the "*power of endless life*." This *power* of multiplying or creating life emanated in that Melchisedek priesthood of which Jesus is the head and High Priest. This is the gift of God to men who keep his commandments and the greatest of all gifts. Unsearchable riches accompany this gift. When God created man, he created him in his own image (male and female), in order that he too might have the power of multiplying life after the order of Melchisedek, through obedience.

Now, sir, should it not be a matter of delight to you, that man is created in the image of God, and crowned with glory and honour through faith in Christ. Will not Peter and his fellow-disciples rejoice to recognize that same Jesus who ascended to heaven with a body like their own, and if Jesus bears the image of the Father, they will be equally familiar with the highest. What is there, sir, that contributes more to the glory of God than his *creative power*, by which he brings myriads of living intelligences into being, through whom a chaotic universe is organized into works of beauty, taste, grandeur, and glory. All these creations are for the righteous pleasure of Him that created them.

We all are the offspring of God, and the loyal offspring of God are the greatest delight and concern of God. For them he is ever ready to make the greatest sacrifice possible. Not only is filial reverence displayed from them to Him, the fountain of life, but by them is shown forth the manifold wisdom and power of God. And when men, by humble obedience, become worthy of eternal life, the Almighty bestows upon them the like precious *creative* gift. But this gift of life is in his Son, and He never bestows it upon unworthy subjects. Thus by the law of adoption men became the sons and daughters of the Almighty, and receive the priestly "*power of endless life*," which is after the order of the Son of God. Hence the marvellous language of scripture, "I said ye are God's to whom the word of God came." Jesus virtually said on one occasion, "If holy men are the sons of God, and consequently heirs to His throne, privileges, and glory, then marvel not that I (Jesus) should claim to be a God or the Son of God!" For Paul says "*there be in heaven Gods many, and Lords many, yet to us there is but one God. Howbeit there is not in every man that knowledge.*"

In conclusion, I will drop a passing remark or two concerning the abode or dwelling place of God, with a brief hint of his moral attributes. As Jesus is our light and example, we can learn of the Father's abode from his Son. The Son ascended up into *Heaven* and to his God and our God. The scriptures abundantly declare that a place called *Heaven* is the peculiar dwelling place of the God and Father of our Lord Jesus Christ. Now if Heaven is not a *literal, bona fide place*, but only an imaginary phantom, then it follows that Jesus went to no place, but continued to ascend up, till, in his glorious flight, He reached—shall I call it *Nichban*—an imaginary phantom—or annihilation! Be not displeased, dear sir, I am not trifling with your religion, but am bound by truth and the love of God, to unfold its naked absurdity, in order that you, my beloved friend, and all good men may recoil from such gross Gentile vagaries, and exclaim in the language of scripture, "*our Fathers have inherited lies, vanity, and things wherein there is no profit.*" If you will read carefully the scripture accounts of the visions of holy men, that have been permitted to look in upon the heavenly residence of God, where Jesus and all the resurrected bodies of the righteous abide, and eat and drink, you will be constrained to acknowledge every appearance of a splendid local abode. Mansions—streets—rivers—trees—precious metals—thrones—persons—apparel—animals—ministering personages in all the courtly livery of unspeakable celestial glory! The heaven of all the holy prophets. God's holy dwelling place, is literal, local real and to

its occupants, it is visible and tangible. It is by no means a matterless, passionless, mystical region of extatic and endless songs from the lips of immaterial spirits, offered in praise to some Great Spirit, equally passionless and immaterially chaotic, spreading infinitely through all space without centre or circumference. If such is the God that men expect to adore in heaven, mankind would present but a faint image of him, yea, even Jesus, who partook of man's likeness, could not have been the brightness of the Father's glory, and express image of his person. He declares that He has given us an image and likeness of himself in the person of man. But who would ever recognize their Father and Jesus in the person of a boundless centreless being of no body or parts, infinitely expanded.

But it is sometimes urged that man only resembles God in his moral attributes. Morally, says the divine and doctor, man bears the image of God. Aye, indeed. The absurdity of such a supposition is still greater. By moral, I must then understand, that the resemblance between God and man, consists in their being of like social, civil, and religious temperament and affection. Other things being equal, a holy man as Adam originally was, would cherish the same propensities with God—have a similar sense of justice and truth according to the measure of knowledge belonging to each. But the absurdity and query are here: an immaterial, infinitely expanded God, without physical form and locality, is as unlike to man as light to darkness, or as the most diverse animals can be supposed to be, and cannot in the nature of things have those sympathies and moral sensibilities that man has. Material sensibilities must differ from those which are immaterial as much as the elements of land and water differ. My sheet being full, allow me to subscribe myself

Your friend and servant,

ORSON SPENCER.

The Latter-day Saints' Millennial Star.

SEPTEMBER 15, 1847.

WE lay before our readers in this number of the STAR, several interesting letters from America. It rejoices us much to learn the prosperity of the emigrating Saints on their way to California, and also at the different encampments. Mormonism truly flourishes on the heights and in the valleys of the everlasting hills. The ships of truth ride splendidly over the billows of these warlike, crime-daring, tumultuous times. The enemies of the pure gospel in the United States have relaxed a measure of their virulence, and are beginning to allow that Mormonism is established upon a permanent basis, and fully as likely to survive all persecution and flourish among the nations as any other religion of the day. But the Saints have not relaxed either in valour or efforts, and are now sharper for the glorious conflict of gathering the righteous, and subduing the earth into allegiance, to God than they ever have been heretofore. All other religions are fast becoming like damaged ships, that are no longer sea-worthy. No man buyeth their merchandize.

The Saints, however, are valiant and bold, and the trophies of victory hang aloft on their banners. While the people of the United States are softening in their asperity towards the Saints, and are again ready to receive the word of God with all readiness, England! blessed England, is highly favoured. The faith and union of the Saints is gathering up the powers of the earth, and the work spreads with unprecedented success.

We have recently visited Staffordshire and Bradford Conferences, and, if the Lord permit, shall visit Clithero, Edinburgh, Glasgow, and Derby Conferences in successive rotation. In the Conferences visited we find the most pleasing and promising state of things. In Bradford Conference especially, the Saints, like the stars in the firmament, are stationed over a great area of country, where a hundred villages and cities can enjoy the brilliancy of their light; and we are well assured that their light will shine until the day dawns in the hearts of thousands. Order

and system characterise the arrangement of the labourers in that Conference. It seems, however, almost invidious to speak of particular Conferences while so many others are accomplishing a great work,

If our limits had permitted, we should have furnished an interesting extract from a letter of our beloved fellow-editor Capt. D. Jones, whose feet bear good tidings upon the mountains of Wales. Although we have received from him some Welch pamphlets and even placards in Welch for our examination and approval, yet we have no glasses of such a focus as to enable us to see the secret power of Welch language over and above the English, in securing such wonderful success. We have some mighty men preaching in the English without any comparable success, who, however, (if we may judge from Cheltenham Conference Minutes), know how to hang out their sky-scrapers and star-gazers, &c., as eloquently as their fellow-seamen in Wales—yet the English nation will not be converted in a day.

Our readers will pardon a little playfulness in comparing two nautical men—one in the English and the other in the Welch nation, because they both know right well how to make the port in a gale, if we do blow them up a little; the one for sending us specimens in Welch—and the other, lest the people extol him beyond the bounds of time and space, which, being a little beyond our jurisdiction, disqualifies us to judge of the merits of the one in English as much as the other in Welch. But we do intend to visit the tent at West Bromwich, from which we have hitherto been deterred by unavoidable causes, and contemplate with our own eyes the good work there, with the many happy results of the most faithful and arduous labours of brother Wheelock and the Saints of his charge generally. May the God of Israel continue to prosper all the Saints, whether in Welch or English, is our unceasing prayer.

Elder Wm. C. Ballan has been honoured of God in building up a branch of the church in the Island of Jersey—having baptized fifteen persons—and the prospect is still encouraging for an extension of the good work of the Lord in that Island. Surely the Isles wait for the law of the Lord.

CONFERENCE MINUTES.

CHALFORD HILL.

This conference was held on the 6th of June, at half-past ten a.m. A goodly number of the Saints had assembled in the Saints meeting room, Chalford Hill, and after being called to order and the meeting opened in the usual way, Elder Webb moved that Elder Johnson preside, seconded by Elder Gabb and unanimously carried. It was then resolved that Elder Gabb be clerk.

The President then proceeded to make some very appropriate and interesting remarks, with a pleasantry that gladdened every heart and brightened every eye, and called upon the representatives to state the numbers and condition of the several branches.

The representation of the branches then took place in the following order, from which it appeared they were generally in good standing:—

BRANCHES.	MEM.	ELD.	PRS.	TEA.	DEA.	BAP.	REM.	C. OFF
Chalford	34	4	2	3	1	6	8	0
Ayving	22	1	2	2	2	0	0	0
Tetbury	34	2	2	2	0	3	7	2
Kingwood	19	0	1	1	0	0	0	0
Cam	5	1	0	0	0	0	0	0
Thornbury	2	0	1	0	0	0	0	0
Chapel Allerton	10	0	1	1	0	0	0	0
Nimphsfield	7	0	1	1	0	0	0	0
Total	139	8	10	10	3	9	15	2

Elder Davies, president of the Avening branch, having expressed a desire that that branch should be better attended to than he was capable of, owing to the nature of his occupation, it was resolved that Elder Russell, president of the Tetbury branch, take charge of the Avening branch also, and that Elder Gabb be his first counsellor, and Elder Davies his second.

Resolved that brothers Newman, of Tetbury, and John Gardner, of Chalford, be ordained to the office of a priest. Also, that brother William Underhill, jun., of Tetbury, be ordained to the office of deacon.

The meeting adjourned at half-past twelve until half-past two.

In the afternoon, the Clerk read two letters from the hand of Elder Spencer, addressed to Elders John Johnson and E. H. Webb, expressive of the approbation of the presidency relative to the officers of this conference, requesting that it be joined to the Cheltenham conference.

Elder Webb then moved, That this conference be united to the Cheltenham conference, and that Elder Johnson preside over it. He observed that this union was what he much desired, and he greatly rejoiced at the accomplishment of his wish, because union is strength, and all the Saints should, as far as practicable, revolve round one point.

The motion was seconded by Elder Salter, and carried in a manner that evinced how the spirit of oneness prevailed, joy beaming in every countenance.

Elder Johnson then proposed that Elder Webb be his counsellor, and that he have power to preach, teach, baptize, and settle any business that may come under his notice in all the conference, or as far as our presidency extends. Seconded by several and carried unanimously.

Brothers Gardner and Underhill were then ordained and one confirmed, after which the Sacrament was administered. A good feeling prevailed, and many encouraging testimonies were given.

The evening was rendered very interesting by an address by the President, on the future prospects of the Saints, &c.

Present, 3 elders, 6 priests, 6 teachers, and 2 deacons.

Elder JOHN JOHNSON, President.

Elder JAMES GABB, Clerk.

EDGE HILL.

This conference was held on the 13th of June, 1847, and opened in the usual way. Elder J. Johnson was voted to the chair, and Elder Webb to act as clerk.

The President, after giving some very instructive counsel, called for the representation of the various branches, which took place in the following order, and which, with few exceptions were represented as in good standing:—

BRANCHES.	MEM.	ELD.	PRS.	TEA.	DEA.	BAP.
Edge Hill	24	2	2	0	1	1
Panell	24	1	4	1	1	1
Woodside	18	2	1	1	1	1
Brangreen	12	1	2	1	0	0
Viney Hill	31	1	2	1	0	0
Total	109	7	11	4	3	3

The President then remarked that young persons would act as young persons, and that unless cheerfulness was encouraged among the Saints, those of a young and volatile disposition would be forced from the church in pursuit of what they could not find within it. He observed that the Elders were commanded to go forth with a glad heart and cheerful countenances, to diffuse joy and gladness, and make the meeting or the society of the Saints a place and source of happiness, the want of which compelled the representatives at times, to speak of the branches as generally good, while those that are not included, ought to be represented as better than good! The Lord has no pleasure in the melancholy feelings and long faces of a community; be lively then, and provided we keep the commandments of God, it is not only rational, but implied in many injunctions, such as "rejoice evermore," "the joy of the Lord is your strength," &c.

Much good instruction was given on the principle of liberality, proving the im-

possibility of doing good to the Saints, or even to the world, without laying up good for ourselves.

It was then resolved that the Chalford Hill Conference be united with the Cheltenham Conference, and that Elder Webb be counsellor to Elder Johnson.

Resolved that Priest John Ennies be ordained an Elder—that Henry Smith be ordained to be presiding Priest in the Puncil branch—that John Ennies be presiding Elder in the Puncil branch—that Evan Sliman preside over the Saints at Old Hill, and that Henry Smith assist him.

The President then said, as short reckonings make long friends, he wished the presidents of the several branches to state what they knew of the feelings of the Saints respecting himself, as he was a responsible person and wished to give to the presidency, in Liverpool, an account of his stewardship.

Elder Morgan said, I can speak for our branch; the Saints desire brother Johnson to stay with us, and it also my own desire.

Elder Single said, I have, as an individual, the best feeling towards him, and I know of no one that has a disrespectful word to say of him.

Brother Ruck said, we have *some* Saints in our branch, and they wish well to brother Johnson, but there are some who care for themselves. My feelings are to keep him, and keep him up.

Elder Ennies, said, my prayer is that he may stay with us, and all the Saints in our branch love him, and I know that they will try to keep him up. Let us all try, for, perhaps, if he go away, we may go down, therefore it will be to our advantage to keep him respectable.

At the close of many testimonies of a similar nature, and partaking of the Sacrament, the Saints, of whom (considering the locality, in the Forest of Dean, as well as a very wet day) there was a goodly number sat down in the midst of much rejoicing, to a comfortable tea and cake.

Present, 5 elders, 2 priests, 2 teachers, and 3 deacons.

Elder JOHN JOHNSON, President
Elder E. H. WEBB, Clerk.

CHELTEMHAM CONFERENCE.

This conference was held on the 20th of June, 1847. After the meeting being opened in the usual manner, it was resolved that Elder Johnson preside, and that Elder James Ballinger act as clerk.

Present, 1 high priest, 15 elders, 16 priests, 2 teachers, and 2 deacons.

The representation of the branches were next called for and took place in the following order:—

BRANCHES.	MEM.	ELD.	PRES.	TEA.	DEA.	BAP.	RMVD.	C. OFF
Cheltenham	114	4	6	2	2	0	3	0
Apperly	30	2	1	0	0	0	0	0
Furton	30	2	1	0	1	5	1	0
Frogmarsh	27	1	2	1	0	0	0	0
Cawdgreen	47	2	4	2	1	1	0	1
Gloucester	24	1	2	0	1	1	0	0
Compton	10	1	1	0	1	1	0	0
Total	290	13	17	5	6	8	4	1

The President rose to give expression to his feelings, which, he said, were of a peculiar nature. He had attended eleven conferences since he came in the capacity or president to Cheltenham, but he never felt before as he had done that morning. He much rejoiced in our present position, and felt as if we were going to do something worthy of notice, and he loved them all.

It was then resolved that the Chalford conference be united to the Cheltenham conference; that Elder Johnson preside over both, and that Elder Webb be counsellor.

The officers from the several branches spoke in high terms of the wisdom, knowledge, and excellent teachings, and proper adaptation of Elder Johnson to the position he sustained, as well as to his proved integrity.

In consequence of Elder Robbins resigning the presidency of the Cheltenham

branch, owing to the nature of his circumstances not allowing him to attend to it as he wished, it was resolved that Elder Johnson take the charge of it.

Resolved that Elder Webb take charge of the branch at Gloucester.

It was then resolved that brother Thomas Buchell be ordained an Elder—that brother William Tucker be ordained a Priest—and that brother George Halliday be furnished with a certificate on leaving Cheltenham conference.

Elder Wheelock, to the great joy of the meeting, spoke of his feeling on the occasion—of the work of God collectively, and its present pleasing position in Birmingham.

Resolved that these minutes go to Liverpool. After which the meeting came to a close and a comfortable refreshment was partaken of.

In the afternoon, after the opening of the meeting, Elder Johnson moved, and Elder Alder seconded, that William Dean be cut off from the church. Carried.

After Sacrament, Elder Wheelock was called upon to address the meeting, which he did upon the hope, or rather certainty of the Saints possessing the earth, also the dealings of God with the Saints of this age. Time was, he said, when he regretted that his lot was not to come into this world, when the former-day saints were upon the earth, in the days of Moses, Jesus Christ, or the Apostles, but now he rejoiced that he had come here in THIS AGE, THIS BEING THE LAST and the GREATEST DISPENSATION, and he knew more than was ever written in the Bible or could be written.

The principles advanced, and the power and eloquence displayed by our beloved brother, was beyond all conception by any but such as were present.

J. JOHNSON, President.

J. BALLINGER, Clerk.

VARIETIES.

An earthquake shook the south of Spain at half-past-eleven on the night of the 28th ult. Letters from Seville, Cordoba, and Jaen, report shocks at the same moment.

In commenting on the election of Baron Rothschild, the *Jewish Chronicle* says, "The influence of the victory, be it remembered, is not confined to this country, but extends to all parts of the world, where the yoke of oppression still bears heavily on our Jewish brethren."

On Sunday week the town of Merthyr Tydvil was visited by a shower of black gnats. So dense were they for about an hour, that people coming from chapel could hardly see their way along the streets, and were obliged to cover their faces for protection. They were of a larger size than the common gnats, and their sting was like that of the mosquito. —*Glasgow Christian News*.

In a Marseilles paper there is an account of some wonderful effects produced by Dr. Charles Lafontaine, with magnetism, who has succeeded, in several instances, in restoring to deaf mutes their hearing. These experiments had been made with wonderful success in Lyons, and he had, at the last accounts, recently arrived in Marseilles, where he announced his intention of repeating his experiments, and attempting the restoration of hearing to all the deaf mutes who may apply for aid.

IMMENSE ARMY.—Among the papers left by a French General lately in the United States, and who was formerly attached to the grand army of Bonaparte which passed the Niemen for Russia, was found a list of that grand army which, in a few short months, perished by the climate and the shock of arms:—"Poles, 80,000; Saxons, 30,000; Austrians, 30,000; Bavarians, 30,000; Prussians, 22,000; Westphalians, 20,000; Wurtembergers, 8,000; Badenese, 8,000; Darmstadters, 4,000; Gotha and Weimar, 2,000; Wurzburg and Franconia, 5,000; Mecklenburg, Nassau and Small Princes, 5,000; Italians and Neapolitans, 2,000; Spanish and Portuguese, 4,000; Swiss, 10,000; and French, 250,000—including 60,000 cavalry, besides 40,000 horses, artillery and train, consisting of 1,200 pieces of cannon. Total 493,000, with the servants, women, and other followers of the army, making a grand total of 526,000 persons—one of the largest armies ever concentrated at any period of history. The number of Russians destroyed in this campaign exceeded 200,000."

COLONIZATION OF BRITISH OREGON.—A proposal to form a colony in Vancouver's Island, on the west coast of North America, has been extensively circulated in England. This island lies between 48 and 52 degrees north latitude, and is included in that part of Oregon allotted to Great Britain by the late treaty. It is about 260 miles long, and 50 to 60 wide, containing about 15,000 square miles.—*American Paper.*

THE WESLEYAN CONFERENCE.—The one hundred and fourth Conference of the Wesleyan Methodist ministers, which assembled at Liverpool, on Wednesday, the 28th of July, has been brought to a close. Upwards of 400 ministers attended the Conference. Mr. S. Jackson was elected president. It appears from the voluminous reports which have been published of the daily proceedings, that during the past year, seventeen ministers had died in England, four in Ireland, and five on the foreign stations. The institutions at Richmond and Didsbury have fifty-four students preparing for the ministry. Thirty-one young men were admitted into full connexion with the Conference. *Solemnisation of Marriage.*—The form for this service was submitted to the Conference, and, after some verbal alterations, was adopted. Directions were given that it should be printed, together with suitable instructions on the subject, and that a book for the registration of marriages should be kept in every building licensed for the purpose. *Numbers in Society.*—Mr. J. Cusworth presented the returns of the number of members in connexion with the Conference, from which it appears that there are—In Great Britain, 339,379; in Ireland, 24,633; on foreign stations, 100,303. Total, 464,315. These returns show that there has been a decrease—Great Britain, 2,809; in Ireland, 2,193. Total, 5,002. And an increase on the foreign stations of 263, leaving a net decrease of 4,749.

There are many and painful signs of barbarism and brutality among the peasantry and artisans of England. This period of the year is rife in them. The assize lists and criminal calendars admit us into a gallery of dark and ghastly pictures. Crimes are perpetrated in cottages which rival the courtly atrocities of the Brinvilliers' and the Brogaïs. The insidious and appalling offence of poisoning seems to be growing more and more common every year. Perhaps this increase of such crimes is only apparent. The chemical test discovers what the autopsy left hidden. The earth no longer covers the deed. While a portion of the body remains undecayed, science can detect the poison, and the murderer is not safe so long as his victim's dust can be separated from the common earth of the churchyard. But whether it be more or less common than it used to be, this is a crime which indicates a deep-rooted and fearful recklessness in the perpetrator. It is one, moreover, which is seldom committed, once only. There is a terrible fascination in the knowledge that you hold in your hand the lives of households. If this were not sufficiently proved by such cases as those of Anna Maria Zwaziger, the German prisoner, whose deeds *Fernerbach* has chronicled, the confession of Mary Ann Milne, who lately crowned her quadruple poisoning with suicide, in the gaol at Lincoln, actually avows the horrible passion. Nothing ministers to it so effectually and fatally as the ease with which poison may be procured in this country. There is no restriction whatever on the sale of deadly drugs. Not always is the petty precaution observed of writing "poison" on the phial or packet.

COURTING.—A lawyer, whom we well knew, did his courting off-hand. He had got a good practice and a high reputation, as well for what his noddle contained of Coke and Blackstone, as for being a very eccentric chap in all his ways, sayings, and doings. His eccentricity got him into the notion that it was't "meet that woman should be alone," and so of a delightful summer's eve, when the roses smiled and the cowslips laughed, Sunday evening, too, mind ye, gentle reader, that—

"Delightful hour of witching love,"

he caught up his hat and was seen ascending the steps of the cottage beside the hill, where tripped

"A lovely damsel, bright and fair."

She opened the door, and he politely asked, "Is the Chief Justice within?" "No, sir," said the pretty one, "but will be shortly." "Ah! it's no matter," said the counsellor, as he was curtsied within the door—"I did not come to see the father; my client is interested only in the testimony of the daughter. My client, madam, owns the mansion you see from the window, and the pith of the suit is to ascertain if you would have any objection to becoming its mistress. I'll call next Sabbath evening for your answer." "Why, sir, it won't be necessary to suspend the suit. I think your client's case is founded in justice, and I am sure he will win his point without any *special pleading*; but, as the father has been twenty-one years upon the bench, it would be but decorous to see if his opinion does not confirm mine." "Certainly, madam," said the lawyer, as the father entered the apartment. It is needless to say that the full court did not reverse the decision—and the happy pair signed the bond, and went into possession in four weeks from that night.

MAILS FOR OREGON, VIA CHAGRES.—We learn that the Secretary of the Navy has contracted with Major Arnold Harris to carry the United States Mail, from Chagres to Astoria in Oregon, in steam vessels of one thousand tons each. This is a continuation of the route contracted for by Messrs. Sloo & Co., from New York to New Orleans, Havana and Chagres.

THE POTATOE.—The confidence of the farmers in the ultimate recovery of the potatoe has been so much restored, that they express their determination to plant a much larger breadth next year than they did this season. Early planting in reference to the potatoe will become general throughout the country, owing to the superiority, for the last few years, of the early over the late gardens. It cannot be denied that the late gardens have suffered much within the last few days. The cold north wind and frost which prevailed on Sunday and Monday night did them much injury. The general impression is that the potatoes were blighted on three several occasions this year; the two former attacks they recovered more or less (no inconsiderable evidence of the reviving strength of the plant), but the latest attack has been the severest. It should, however, be known that the quantity of late potatoes is as nothing compared with that of ordinary years. A clergyman who arrived in Cork on Monday evening by mail from Dublin, speaks despondingly of the late potatoes through the counties of Kilkenny and Tipperary, but he added, "you will not see five potatoe gardens where you might have observed five thousand before. The whole country is teeming with turnips and vegetables, which is a most Providential circumstance." The quantity of turnips, cabbages and parsnips planted for miles through this country is very great. The gardens from which potatoes had been dug are now green and luxuriant with vegetable cultivation. It is worthy of notice that in many instances the potatoes reared from foreign seed have thriven better this year than our own. Mr. James Tobin, of Rocklodge, planted some Newfoundland potatoes in the spring of this year, and he had a most abundant and excellent produce. When the field in which they were attacked by the blight, early in August, those potatoes showed scarcely any sign of injury, while the Irish quarries growing near them had the leaves withered and burnt up. The "white potatoes" have been the greatest sufferers. In a field adjoining the city, in which many varieties of potato were planted, including the foreign, the white potato may be said to be the only kind that was injured. Several gentlemen in different parts of the country planted potatoes from the seed, but they were as much injured by the blight as any other species. Mr. Jennings, of Glasheen, put in some decayed potatoes in the spring of the year, merely for sake of experiment; indeed they were so far gone that the men sticking them used to say, "it was a pity to waste ground on such trash." What has been the result? Why, these rotten potatoes have produced a sound and abundant crop, and some of the largest in the entire garden. In more instances than this the very same result has been witnessed. Although the blight has appeared this year, it was only what was expected. In fact, the farmers say that the potatoes have grown this season infinitely better than they expected, and that it would be "unnatural" to expect that "the blight" which destroyed the entire crop one year would wholly disappear the ensuing one.—*Cork Constitution.*

LINES

SUGGESTED BY THE REFLECTIONS OF THE CALL AND MARTYRDOM OF JOSEPH SMITH,
BY ELDER W. I. APPLEBY, NEW YORK, JULY 9TH, 1847.

"Joseph, the Prophet of the Lord," thy name to me is dear
And for thy absence now, I often shed the tender tear;
Call'd thou wast when young, thy faithfulness to prove,
To do the work agreed by thee, e'er thou left the courts above.
On this terrestrial ball thou came, at the appointed time,
To do those works of might and power, and let thy wisdom shine;
To break the spell of darkness, the time had arriv'n,
To bring to light the truth, the way and plan of heav'n.
To burst traditions fetters, to relieve the oppress'd,
And prepare the earth for righteousness and everlasting rest;
An angel from on high is sent, the truth for to reveal,
A record of the gospel, that "Moroni's" hand had seal'd.
The Record is translated—the humble doth rejoice—
God bears witness to the same, by his spirit and his voice;
Again the priesthood is restor'd—the church is organiz'd,
According to revelation, but by the world despis'd;
Built on the ancient pattern—a dispensation new,
Of apostles and prophets, and inspiration too.